2: Batchelor M-5 (1877-1924) 1927
AB6 Ainu AB6

144 [547] of keeping up the numbers of this race. Without it the Ainu would have been extinct long ere this. I have known many of the women come to Sapporo, stay a day or two with us, bring in nice fat Japanese babies for us to admire, and then go off to their homes, happily carrying them with them and registering them as their own native-born Ainu children. No wonder, then, the people resemble one another in many instances.

● 157 A friend called on me one day a short time ago, who had been to see one of the Ainu villages. In the course of conversation he said, "Are not these Ainu a very sullen and taciturn people? They struck me as being so." To such a person I must say, "No, the healthy ones are far from it, being quite bright." But times are difficult with them. They have to work very hard [511 17] and sometimes wonder where the next meal is coming from. It is a very hand to mouth existence with many of them. Yet life for these people is not so hard as I believe it to be for many of the poorer Japanese living in the large cities such as Tokyo or Osaka, Hakodate, or even Sapporo itself. The struggle for existence is not so great, and some of the Ainu who have seen for themselves know this to be so. It is generally hard drinking which is the great drawback and arch-enemy. Take away the drink and then the Ainu will very soon be quite a happy, contented, and well-to-do people.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

123 609 [157] flies and black-flies, looked just like a large family of restless monkeys. They were gentle and kind—much more so than any of their more civilised brethren; and one of them, a fine old man, came forward when I came out of the hut and wished me to go and see a big yellow bear they had captured. I went, 123 609 and near the man's hut, in a rough square cage made of crossed branches of trees, was Bruin grinding his teeth as we 136 drew near. In a sing-song monotone the man told me the 229 story of the hunt, and how the bear had been captured. Then we went from one hut to another all through the village. Yamakubiro is the name given to the huts taken collectively, but the man took good care to explain to me that one part of the village (numbering only seven houses) was called Tchiota, and the other, a short distance away, was named Yammakka. Tchiota in the Ainu language means "dead-sand," and Yammakka is "land in behind."

594 609 Yammakka has ten huts. The hut in which I had to put up was more than filthy, and I had a sort of presentiment that my landlord was a scoundrel. He saw me giving a small silver Japanese coin to a girl I had painted. From that moment I noticed his eyes were continually fixed on my waistcoat pocket, out of which I had taken the coin. However, I did not think much of that, as all Ainu are fond of beads, metals, or anything that shines. When the evening came I tried to go to sleep on the hard planks, as usual. There is undoubtedly more *board* than *lodging* about Ainu accommodation. [136] Myriads of Taikkis, the tiny but troublesome and uninvited guests of all dirty dwellings, did me the honour to sup off the few drops of blood which remained in my veins. I owed it to a bottle of Keating's Powder that I was not carried away bodily by them. I felt cold and feverish, and having no civilised bed-clothes to cover me, I slept with my clothes on; and this the more willingly, as I felt an instinctive mistrust of my host, and I thought it was as well to be ready for any emergency.

A few salmon were hanging right over my nose. They hung low, but they smelt high. I had been given a place in the south-west corner of the hut, and my landlord retired to the north-east corner. Though this may sound very far, my host was really not more than a few feet away from me. He

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

I was told here again that Ainu women often suckle small bears at their breasts so as to fatten them up for the festival; and one not infrequently sees the women in Ainu households chewing food, and letting the young cub take it from their lips.

These Ainu are much more interesting as types, and also much purer in race, than either the Piratori or the Volcano Bay Ainu. A learned missionary, who has not himself visited these people, writes as follows regarding them:—"The Ainu of the Tokapchi district, in Yezo, are spoken of as having been particularly addicted to this kind of warfare (night raids against each other, in which the men were murdered, and the women stolen and used as slaves or kept as concubines), and are even now held in abhorrence by the people of some villages. They are said not only to have murdered people, but also to have eaten some of them. They were, therefore, cannibals, and I have heard them spoken of as 'eaters of their own kind.'"[1]

From my own personal experience—and I may add I am the only foreigner who has seen these Tokachi, or as others call them, Tokapchi Ainu—I came to a conclusion very different from this. I found that not only were they not cannibals, but that, taken altogether, they were the most peaceable, gentle, and kind Ainu I came across during my peregrinations through the land of the hairy people. Indeed, I am sorry to say that it is not savagery that makes the Ainu bad, but it is civilisation that demoralises them. The only place in Yezo where I was actually ill-treated by Ainu, as my readers will remember, is the village where they were said to be "very civilised."

I have no wish to force my opinion on the public as the correct one. I do but describe what I have actually seen in a district in which others who have written on this subject have never set foot, and I leave it to my readers to judge who has most claim to be heard.

The language of the Tokachi Ainu varies considerably from the language spoken in more civilised districts, and none of the natives up the river could speak Japanese when I was there.

[1] Rev. John Batchelor, 'The Ainu of Japan,' chap. xx.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

and I returned to Obishiro. It is not often that one anywhere meets with such simple, straightforward people as these Watanabes. They have lived alone at Obishiro for eight years among savages, but never in my life have I met with more civilised, kind, thoughtful, gentle beings than Watanabe and his wife. As civilisation makes savages bad, I dare say savage life makes civilised people good! I go away carrying with me a deep affection for these gentle strangers, whose kindness to me has made them my friends.

The day came for me to return to the coast. My ponies, probably frightened by bears, broke loose during the night, and one of them ran away; and I was rather in a difficulty as to how I should get back whence I had come. Watanabe, adding kindness to kindness, allowed me to have one of his ponies, and after repeated good-byes I started on my journey back to the coast. About four miles east of Yammakka the Tokachi River receives a large affluent, the Toshibets, or "river of high swamps." The Tunnui Puto is the largest of these swamps, about four miles north of the mouth of the Toshibets. *Tunnui* means a kind of tree, probably the *Quercus dentata; puto* or *put* means the mouth of a river. The course of the Toshibets River is almost from due north to south from its source, then for about six or seven miles from north-west to south-east, and, sharply turning again from north to south, continues in this direction winding continually for eighteen or twenty miles, till it throws itself with a large body of water in the Tokachi River. On the southern side of the latter part of the watercourse are found the Ainu villages of Pombets, twenty-two huts; Purokenashpa,[1] three huts; Kenashpa,[2] twelve huts; and Beppo,[3] eleven huts. The characteristics of the natives of these villages and their habitations are similar to those already described at Frishikobets. The journey down was much the same as that coming up. Tobuts, on the north side of the Tokachi, is the largest Ainu village in the district, and has as many as sixty huts. The inhabitants are possessed of a somewhat fiery temper in this particular village, and the day previous to my going through two men were killed in a row.

[1] *Puro*, great; *ke*, I; *nashpa*, deafening noise.
[2] *Ke*, I; *nashpa*, deafening noise.
[3] *Beppo* or *pet put*, at the mouth of a river.

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

or three Russian religious images. Taken altogether, and compared with other Ainu huts, Jacko's chapel had quite a stately appearance.

Just as the Ainu of Yezo have partly acquired the Japanese language, the Kurilsky Ainu have learned to talk Russian, besides speaking an Ainu dialect.

On Sundays, or on any day which Jacko thinks is a Sunday, the chief reads the mass before a congregation of the other fifty-nine hairy Christians of the Russian Orthodox Church; he does not spare them a sermon, which sometimes lasts half the day, and his audience are most attentive and well behaved. None of them would think of leaving church before service is over; but one detail in which these hairy Christians are not yet fully Christianised is, that no collection plate is ever sent round! The Kurilsky Ainu have undoubtedly accepted the form of their adopted religion, but I rather doubt whether they have fallen in with the principle. Their former barbarian ideas and superstitions are still well rooted in their brain, and each individual was a curious and enviable combination of a perfect heathen and a thorough Christian, according to what suited him or her better at the time being. In other words, they believed in two diametrically opposed principles, one of which fitted in with every phase of their life when the other was deficient.

As many as ninety people, all told, were landed at Shikotan, but thirty had already succumbed when I visited the island. A graveyard on a hill on the west side of the village was indeed a sad reminder of this fact. It will not be long before all the others will pass away, for consumption and rheumatism have a great hold on most of the wretches. In ten years from now, I dare say, not one of the Kurilsky tribe of Ainu will be left on this earth. It is pitiful that the last remains of these independent people will end their days secluded and in exile on the barren rocks of Shikotan.

As it is, they seem to take life easily, and, with a characteristic proper to all nomadic peoples, they make the best of what they can get. They are not shy, and they have dropped the formalities and grand salutations of other Ainu. They are, however, as dirty, especially in their homes. The women dress their hair in small tresses.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

The children wear long gowns similar to those of the women, and one or two of the children I saw had very fair hair As will be seen by the illustrations, some of the men and women possess good features, more resembling those of European races than those of Mongolian type. They are gentle and quiet, like all other Ainu. They are submissive, and resigned to their sad fate.

The island of Skikotan is almost circular in shape, and it has one or two small anchorages on its north coast. I judged its diameter to be about twelve or thirteen miles. Etorofu and Kunashiri, though much larger in size, are of less interest to us in connection with the Ainu, as most of that race found there migrate from Yezo during the fishing season; therefore, nothing is to be added about them.

Etorofu is a long, narrow, but irregular island, over one hundred miles in length, and varying in breadth from five or six to twenty miles. It is very mountainous, and has some bold, rugged scenery, owing to its volcanic formation. Etorofu is by far the largest island of the Kurile group, and it possesses many safe anchorages, especially on its north-west coast, where several mountainous capes branch off the narrow strip of land, and afford small ships a fairly safe harbourage from west and south-westerly winds. Unfortunately, however, they are open to northerly and north-east gales, during the prevalence of which, should a ship happen to be cruising about in those latitudes, she would have to run for a shelter to the south-east coast. The south-east coast is not peopled, with the exception of a very few huts near Moyorotake, or "Bear Bay," at its most south-eastern point. A better shelter, however, is to be found in the bay, nearly in the middle of the island, on the shores of which are a few huts at Onembets and Imotsuto. Most of the coast is deserted, and the south-east portion is very rocky, huge cliffs, with high richly-coloured mountains in the background, ending like an impassable wall into the sea. Where the island is narrower there are some low terraces with scrub bamboo and stunted trees. Larch is found in Etorofu, while it is seldom found in Yezo. Heather-like plants are also indigenous in Etorofu, and cranberry bushes are frequent near the coast. From Betoya or Bettobu Bay down to its most south-western point Etorofu is

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

The Ainu women of Shari are exceedingly pretty, as they do not tattoo the long moustache across their faces, like other Ainu. Some of them have a small semicircular tattoo on the upper lip, which is not very displeasing to the eye; and in some cases is even becoming. The girls have also given up tattooing their arms. The men are much taller than the Ainu men of other regions, and they seem to be rather ill-natured. Japanese blood can be detected in many of them, and that may account for it. While the women are prettier, the men have repulsive faces, possessing all the characteristics of purely criminal types.

One young fellow who sat for me was the very image of Robespierre in his worst moments, and an old man who sat for me afterwards would, according to Phrenology, prove to be a murderer of the first water. This gentleman was a troublesome sitter, and excelled in making the most awful faces, which were accompanied by sounds imitating those of wild beasts. The Shari Ainu build their storehouses with cylindrical roofs, similar to those of their brethren on the Kutcharo Lake.

After the heavy storm of the previous night the weather cleared up for the rest of the day, and the sunset, reflected in the limpid waters of the river, was simply magnificent. On the other side, sheltered by the sand-hills, were a few Ainu huts standing out against the brilliant red and yellow sky, and here and there a large fish jumped out of the water, leaving circle after circle of concentric rings to break for the moment the reflection in the water.

From Shari to Abashiri the road is for some distance among trees, mostly fir and spruce, and then the Tobuts Lake is reached, half of which is a mere marsh. It is picturesquely situated, and I followed its borders for about three miles, having the sea on one side, the lake on the other. The track was easy and mostly on sand. At the outlet of the lake into the sea is the Ainu village of Tobuts, access to which is to be had only by boat, as the river is extremely deep, and its current very swift.

In the proximity of Tobuts another and smaller lake, the Opoto, with its short and winding estuary, is on the left of the traveller, while a long way ahead the Abashiri rocks stand high on the horizon. A few Ainu huts are scattered along the

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

532 suggestion of fish-scales has been used by him to fill up small
412 open spaces; others he filled up with parallel lines. The sheath is made of two parts, to allow the carver to cut the space for the blade inside; but these two parts are well fitted together, and kept fast by six rings of neatly-cut bark fastened on while fresh, so that by shrinking the two sides of the sheath are brought close together, and are as if made of one single piece.

SIDE VIEW.

The side view of the same knife shows the clever contrivance for fastening it on to the girdle without removing the latter from around the body. This knife may be ranked among the *chefs d'œuvre* of Ainu art.

The principal characteristics of the more usual ornamentations are interesting to study.

532 413 157 Art of course is only the personification, so to speak, the expression of the mind, character, and knowledge of the artist; thus, in Ainu ornamentations we have patterns which could be nothing but Ainu, taken collectively, yet which show distinctly the temperament of each individual. For instance, taking

KIKE-USH-BASHUI, OR MOUSTACHE-LIFTERS.

the moustache-lifters (Figs. 1, 2, 4 in the illustration). Fig. 1, with its roundish, undecided, lines, was carved by

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

a man weak in physique and *morale*; Fig. 2, which is much simpler and with more decided lines, was the work of a quiet but strong and proud man; and Fig. 4, with its coarse incisions, was the outcome of a brutal mind.

Ainu designs, though slightly varied by each individual, are principally formed of simple geometrical patterns; then of coils and scrolls; and, rarest of all, because the highest attainment of all, of conventionalised representations of animal or vegetable forms. Of the representations from animal forms the fish-scale is the only one adopted by the Ainu, but suggestions of leaves may not infrequently be found in these designs. Some of these are long and narrow; others are short and stumpy.

SUGGESTIONS OF LEAVES.

The above are, to my mind, the models which the Ainu have chiefly taken for their leaf patterns, following nature at a long distance indeed!

Beside these, and much more common, are the rope-pattern and the simple bands. Often the rope-pattern has bands above and below, especially in drinking vessels.

ROPE-PATTERN AND SIMPLE BANDS.

Triangles filled with lines parallel to one of the sides are frequently met with in moustache-lifters, and occasionally the annexed patterns are found: but as a rule the Ainu are not fond of merely straight single lines except for "filling" purposes. These patterns are mostly used on their graves. In articles of every-day use they prefer curves as a foundation of their ornamentations. The lozenge pattern, especially one lozenge inside the other, is a favourite among their geometrical designs; also contiguous and detached circles, chevrons, double chevrons, and triple chevrons. The chevrons are mainly used by them on their graves, and they are invariably enclosed between two or four lines.

TRIANGLES.

CHEVRONS.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

A high moral standard, whether got from philosophic breadth or Christian virtues, does not suit a despised barbarian race like the Ainu. Nothing could or does kill them quicker than civilisation. Experiments have been tried to civilise certain Ainu: they were made to wash, bathe, and live in comfortable, clean quarters: they were instructed and got good food; but after a few months they had to be sent back to their native place and ways, for civilisation only killed them.

The half-castes have none of the good qualities of either race. They are neither as brave as the Ainu nor courteous and light-hearted like the Japanese. The following remarks, which I take direct from my diary, were written by me between Shimokebo and Tomakomai, on the south-west coast of Yezo, where many half-breeds are found along the sea-shore, and I shall pass them on untouched to my readers.

"The Ainu along this coast were decidedly ugly. Many half-breeds are also found along this coast. These half-breeds invariably grow bald in early life, whereas the Ainu do not. The hair on their back, arms, and legs is not so long or so thick as with the pure Ainu. Their teeth are neither so strong nor so sound. As is usually the case when a mixture of two or more races takes place, the lower and upper jaws not being of the right proportion, it follows as a matter of course that unusual pressure and friction injure and wear out the enamel of the teeth, thus causing premature decay. The Americans and Australians are good examples of this premature decay caused by the disproportion of the upper and lower jaws. Also, teeth which do not fit well together sometimes grow so long as to be a nuisance to the person who owns them. I found that these half-breeds have all the bad qualities of both the Ainu and the Japanese, and have not retained any of the good ones. They are ill-tempered, lazy, and vindictive. It is well to mention that, on the Japanese side, they have come mostly from the criminals exported by the Japanese Government, which fact partly explains why they are so evil-minded and untrustworthy. Instead of falling into the more civilised ways of the Japanese, these half-breeds prefer the wild life of their Ainu ancestors; and if anything they are wilder than the Ainu themselves. Insanity is very common among half-breeds.

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

extent, discuss and combine. The Ainu memory is a perfect blank in certain respects, as with arithmetic, science, mechanics, reading, writing, drawing, and delineating maps; while in other directions it seems to be fairly keen, as in hunting, fishing, tracking, and acquiring languages up to a certain point. This last faculty is noticeable in nearly all the lowest races, as the Australian aborigines, the Tasmanian natives (now extinct), the Tierra del Fuegians, &c. The Ainu ideas of time are vague, and if you add to that the extreme difficulty which they experience in counting even up to ten, and their inability to count beyond that number, it is easy to understand why we can never learn the exact age of Ainu individuals.

Like the monkeys, the Ainu cannot concentrate their attention, and they are easily wearied. Beads and shiny objects have a fascination for them; but other objects, even perfectly new to them, arouse but little curiosity, which soon passes, and they show no intelligence and less imagination as to the probable use of these strange objects. They show no inquisitiveness, and no wish to be taught the use of anything new and unfamiliar.

It will be remembered that at Yamakubiro, on the Tokachi River, beyond the natural astonishment caused by the first appearance of my ponies, the strange baggage, and myself, the Ainu did not pay much attention to this novel sight, and did not show any wish to have it explained, while more civilised people, like the Japanese, would not have been satisfied until I had shown and explained every article in my possession, and allowed each person to try its use, &c., after which they would talk for hours of what they had seen. The Ainu are not "built" so, and therefore they have never made any progress. In the more civilised parts of Yezo we have a proof of it. Their backwardness in acquiring the habits and customs of their conquerors the Japanese, arises from incapacity more than from conservatism. Yet for all that the Ainu are so incapable of improving themselves, they are very persevering in what they do attempt, as in their rough wooden carvings, the hollowing of their "dug-outs," the construction of their wooden tools and weapons, the weaving of their rough garments, and the ornamentation thereof; but in all these they

4: Landor T-5 (ca. 1890)1893 AB6 Ainu AB6

appear to act more automatically than with keen and constructive intelligence.

The Ainu are not to be taken *au pied de la lettre*, for the illusions produced by ignorance and untutored imagination prevent anything like literal accuracy; but they are not what we may call conscious and immoral liars. A good example of this is my adventure at Horobets, when, although they knew that they would be severely punished by the Japanese policeman, the Ainu confessed their attack on me, and did not attempt either denial or evasion. They are often plucky, and even distinctly courageous; as, when out bear-hunting, a man armed only with a large and not over sharp knife unhesitatingly attacks this formidable beast, who sits up on his hind quarters, sure to crush the life out of his assailant should he miss his stroke. The Ainu, protecting his head with his left arm, and having taken the precaution to cover his back with skins, goes merrily for the embrace; and while Bruin squeezes, the hairy man splits its body open with the large knife.

The Ainu are cool-blooded. They are not subject to strong emotions, and therefore they are not much affected by dreams and nightmares. They are not affectionate except for a momentary impulse; but, like most animals, they are faithful when they love. Mothers are fond of their children till they have reached puberty; but after that the affection seems to fade away. Paternal love is much less strong.

The pure Ainu are comparatively honest people, which may be due to the incapacity for being dishonest. In a country where there is no exact definition of property, where anybody can get what he requires without resorting to theft, there is no reason why everybody should not be honest. Then, according to Ainu ideas, stealing is not always stealing. For instance, if an Ainu, without asking, takes away some of the salmon caught by one of his hairy brethren, he will be blamed for it, he will get into a row, and probably be beaten; but if the theft is perpetrated on a Japanese or a stranger he will be praised, though the Ainu well knows that he is not acting right. Their desire is stronger than their conscience, such as it is; and having no laws of their own to rule them worth speaking of, they often do according to their desire, without deserving the accusation of conscious dishonesty. It is exactly

4: Landor T-5 (ca. 1890) 1893 AB6 Ainu AB6

It is exactly
the same case as when a dog jumps on the dining-table when 157
everybody is absent and carries off the leg of mutton which he knows he ought not to touch; but the temptation was too strong, and he could not resist it. The Ainu are fond of independence, though in many instances I found them gentle, and apparently submissive to a stronger will than their own. The field of their brain-power is of course very narrow, and the same rough, rude, primitive thoughts and ideas are constantly repeated in their conversation as well as in their designs.

T